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Massachusetts Missionary Society.

Report of the Trustees. Read and accepted May 29, 1821.

—Another year is gone, and again assembled in the city of our State to shew our concern for Zion; since in her prosperity and to mingle applications to the Father of mercies now showers of his grace on our and our fellow men. May the great of the church vouchsafe to us his grace; fill all our hearts with Christ, and inspire us with greater zealfulness in carrying the light, and consolations of the gospel to poor and needy.

We expect to be informed what efforts have been made in the course of the last year, to accomplish the object of this Society, and with what visible success those have been crowned.

Following appointments were made by the Trustees, viz: the Rev. Fifield and the Rev. Josiah Peet, each for three months. These are particular churches; the former minister of Bloomfield, the latter of Glastonbury, in the County of Somerset, and the only ministers of the national order in the county. Not wholly supported by their people, they are employed as missionaries in the towns around them, where their services are greatly needed, and have been, we have reason to think, of service.

Rev. Charles Freeman was appointed for three months in the County of Oxford; the Rev. Daniel Lovejoy, for three months in the County of Oxford; the Rev. Seward for six weeks, with leave to the field of his labor; the Rev. Sawyer for three months in the County of Penobscot; the Rev. Elijah for ten weeks in the County of Sagadahock; Mr. Jonathan Bigelow for weeks in the same County, with reference to Lubec; and Mr. Shores for six weeks at Troy, in the County of Bristol, in this State.

These gentlemen have fulfilled their appointments, and made return of their journals. From their journals it appears that missionaries were received in their fields of labor very gratefully, and very kindly. The message of truth and peace, they were sent to deliver with serious attention. The people of God have been instructed and comforted; some souls have been hopefully impressed, and impressions have been made in the minds of others, which, through the agency of God, may never be lost.

Account of the labors of the missionaries, and some extracts from their journals will now be laid before you.

Rev. Mr. Peet divided his labors in the towns of Mercer, New-Sharon, Madison, Starks, and Industry. He delivered 50 sermons, attended eleven religious conferences, administered the Lord's Supper 4 times; admitted persons to a union and fellowship in the church; baptized 13 children, the sick, Sabbath schools, and families. He received 16 dollars from the congregational society in New-Sharon, and 4 from the people in this Society, as an expression of gratitude for our kind attentions.

Mr. Peet's labor in Solon were noble and salutary. A difficulty had arisen in the church, which threatened to bring about a schism. The good people were disquieted and alarmed. A meeting was called, which continued without intermission for six hours, and terminated with a unanimous vote to accept the principles, and cheer the hearts of the members with the hope and prospect of future success.

Things remain in this mission field much as they were a year ago; that christians are not so much converted. It will be recollect that in the spirit of God was poured out in power, and that a goodly number of converts were added to the infant churches in the following year. There has been no revival since; but generally attendance on the preached word. The Society in the county holds out a prospect of settling a minister very soon; and the disposition to contribute something to the support of the gospel is increasing. We express the thanks of the people who have afforded them, and that the desire for further help is general.

Rev. Mr. Holt preached in Canaanville, Athens, Madison, Winslow, Fairfield and Bingham. He delivered 55 sermons, visited 60 families, the sick and funerals, prayer meetings, and Sabbath schools, baptized 100, received one into the church, administered the Lord's supper twice. "A disposition to preaching," says Mr. Holt, "is generally good; and those, who love to preach, where darkness and error have so long prevailed. In such places where your missionaries have been, a disposition is manifested to do something to aid the dispensation of the word. The calls for preaching are continually multiplying, only a few of them can be regarded. The little churches feel that they must not be denied, altogether some one to break to them the bread of life. They receive your missionaries with apparent gratitude, and you have their prayers, that success may attend you in all your exertions to win souls to Christ, and that your reward may be given you in the world of glory. The separation of this State from Massachusetts has made Maine more literally a missionary field, than it was before; and whether we shall be left to walk in greater darkness, or some new light will arise, we must wait to be instructed. Patience, perseverance and faith are all needed to support the hope that this cold region will ever blossom as the rose. If the gospel is preached, it must be, at present, by missionaries who are sent. They will be cordially received, and attentively heard, and in some of our towns something might be done; and I hope to see the day when some missionary spirit shall feed and watch over the scattered flocks in several of our destitute towns. As to my situation in Bloomfield there are still circumstances which remove the prospect of my being wholly supported at home, and till the Macedonian cry is in some measure stilled, which is now heard from abroad, I feel no solicitude that the thing should be done."

The Rev. Mr. Freeman fulfilled his mission in Parsonsfield, Newfield, and Waterboro'. He preached 42 sermons, attended meetings for prayer and conference, examined the schools, catechised the children, and visited 156 different families. In these towns religion is in a very low state. There is little union, and little effort made for the support of religious ordinances. He thinks however, that there is more attention to the word than there has been. It was one object of our missionary to stir up christians to greater activity and faithfulness, and to encourage them earnestly to pray for a revival of religion, that God would appear among them in his glory, and build up Zion. The congregational churches in these towns are very feeble. "The prospects around me," says our missionary, "are dark, but some rays of light break thro' the clouds which cover us; and we hope that these churches will yet enjoy a brighter day, and exult in the light which is dawning upon other parts of our land." This expectation is cherished however on the ground that Missionary efforts will continue to be made to enlighten and awaken the people.

The Rev. Mr. Lovejoy preached in Litchfield, Weld, and Dixfield. He delivered 60 sermons, attended conferences, one church fast, administered the Lord's supper once, baptized two children, visited a great number of families, and several schools. Agreeably to his instructions, he spent ten weeks of his mission in Dixfield. The offer made to that people, by our missionary, Mr. Dennis, in the winter of 1820, that if they would raise a sum for the support of the gospel, this Society would send them a missionary for double the time their subscription would support him. They accepted the offer, and raised 40 dollars. Mr. Lovejoy was appointed to go and redeem our pledge. He was very cordially received, kindly treated, and his labors were very acceptable. The monthly concert, which was introduced by Mr. Dennis has been continued; and a Sabbath school, agreeable to his advice & direction, was kept thro' the last summer. With the state of the school our missionary was highly pleased. His instructions in the family were heard with patient, and often with deep attention, and the number who attended public worship, gradually increased as long as he continued in the town. From all circumstances he was led to hope, that the word he dispensed would be effectual to the salvation of some. Many are anxious to enjoy the means of grace. When the Lord's supper was administered, one man, who had brought a reproach upon his holy profession, and grieved the hearts of his brethren, voluntarily and publicly confessed his fault with apparent penitence and sorrow, and asked forgiveness of the church. The scene was solemn and affecting, and contributed not a little to their peace and comfort.

Some facts are communicated respecting Litchfield worthy of preservation. Two brothers by the name of Smith, about 40 years ago, from this state, commenced the settlement of that town. Having been accustomed from early life, to attend the public worship of God, they were unwilling to live even in the wilderness without observing the Sabbath as they had been taught to do, and especially were they unwilling to do, and their children should grow up in ignorance of the duty and privilege of public worship. Hence soon after their settlement, they set up a meeting on the Sabbath for prayer, the reading of the scriptures, and such suitable books as they had. This meeting has been continued to the present time; and not a Sabbath has occurred when one of these pious brothers was not able to attend this little flock; and in

take the lead in these holy services. As the fruit, no doubt, of their pious labors, in 1811 a revival of religion was experienced, and 25 souls became hopefully the subjects of grace; about one half of whom were the children of these two faithful men. The same year a church was formed, which still keeps the unity of the spirit in the bond of peace, and walks in the truth. One of these excellent men is dead, and the other has reached nearly four score years. The church consists of more than twenty, and the Society attached to it of about one hundred souls. They are anxious to have a pastor, and their venerable spiritual guide, like aged Simeon, is waiting for this consolation that he may depart in peace. They have obtained an annual subscription for five years of 150 dollars, and expressed an unanimous desire that Mr. Lovejoy should supply them one half the time for this period. There is a fair prospect the society will increase, and if some aid can be obtained from missionary societies, he will feel it to be his duty to comply with their request.

The Rev. Mr. Sawyer, while in the service of the Society, visited a large number of the newly settled towns in the County of Penobscot, which contains a population of nearly 14,000 souls, and but two settled congregational ministers. In a number of the settlements, churches have been gathered, but so seldom have they enjoyed the preached word, that to some of them the Lord's supper has not been administered for five years. Our Missionary labored much for the good of souls, often attended meetings for conference and prayer, admitted one to the fellowship of the church, visited many families and schools, and distributed books among the poor children. In Garland he found some under serious impressions; and the people were generally solemn and attentive, while he made known to them the unsearchable riches of Christ. Their schools are in an improving state, and attention to religious concerns is rather increasing.

The Rev. Mr. Kellogg labored at Perry, Robbinston, Calais, and Dennysville, on the western banks of the Quoddy and Scodiac, which separate Maine from the British dominions, and in some adjoining plantations. Besides preaching on the Sabbath, he delivered many lectures, attended meetings for conference and prayer, visited sabbath schools, observed the monthly concert, and made many family visits. In those visits he distributed tracts, conversed on religious subjects, and often read the Scriptures and prayed. In every place our missionary made it a special object to acquaint himself with the moral state of the people, and their spiritual wants; to learn their peculiar prejudices, and to study the best method of overcoming them. That region, like most other parts of the state, has been overrun by sectarians; but no one denomination seems to have gained a very firm footing. Nine tenths of the early settlers were congregationalists, and had missionaries sent among them twenty years ago, very much might have been done, by the blessing of God, to have secured the union of the people, and to have promoted the interests of pure and undefiled religion. There are now Methodists and Baptists as well as Congregationalists in every town. But Mr. Kellogg conducted himself with so much candour and prudence in regard to them, that he secured their esteem and confidence.

All denominations attended his meetings, and expressed their approbation of his preaching. Religion is in a very low state; professors are languid, and many of the truly pious quite depressed. But a prudent, pious, devoted missionary, who leaves out of view sectarian peculiarities, and holds prominently before the people their salvation from sin and wrath through the blood of Christ, and aims directly at the conscience and heart, will secure a patient and candid hearing. Such was the course Mr. Kellogg adopted. He believed their prejudices were not inveterate, or very strong, and he aimed to undermine them, and as a pioneer in that wilderness, to prepare the way for the future operation of missionaries. Convincing that union of feeling and action, in regard to the support of the gospel was indispensable to any rational hope of the establishment of a regular ministry among them, he adopted a measure calculated to heal their divisions, and to secure to his own denomination a prevailing influence. As each denomination can do something towards supporting the gospel, he proposed the plan of uniting, and raising by subscription what they could for the support of missionaries, whom he might procure to be sent to them by the societies with which he was connected. After closing his mission in our service, and entering upon one from the Society for Propagating the Gospel, in the same field, he directed all his strength to forward this measure. The result was, that in the towns he visited he obtained a subscription of 644 dollars. Mr. Kellogg is now on the ground, expects to spend part of the summer in the service of the Society last named, and he looks to your trustees to send into that field one, and if possible, two able missionaries to co-operate with him in counsels and in

labor. The understanding is, to divide the subscription between the Societies in proportion to the service rendered. Your trustees would express their unqualified approbation of this plan, and they would earnestly hope suitable men may be obtained to go into that field, which is white already to the harvest.

Mr. Jonathan Bigelow was sent on a mission of twenty weeks in the eastern parts of Maine; 10 at Lubec, and 10 in the vicinity. He sailed from Boston Oct. 15th, and after a tedious tempestuous and dangerous voyage of 10 days, he arrived in safety at the place of his destination. "I can truly say," he records in his journal, "out of the depths I cried, and the Lord heard me, and delivered me from all my troubles. He has shewn me his wonders in the deep, and not forsaken me, bless the Lord, O my soul."

Lubec forms the eastern point of the state, having the water on three sides. There are three settlements within the limits of the town; one at South-bay, one on the Point, and one at the Neck. The largest and most flourishing is that on the Point. But six years ago here stood a lofty forest, which spread over the whole ground where the village stands. This settlement was begun during the late war, and while Eastport was in the hands of the British. It has grown with great rapidity, and seems destined, at no very distant period, to become a place of commercial importance. A neat and commodious house for public worship has been erected, and a church has been formed.

Mr. Bigelow was sent to Lubec, because things seemed there ripe for the settlement of a minister, and special exertions were made for the attainment of this object. The town contains a population of more than 1400 souls; the station is a very important one, and sufficient to employ the labors and talents of one man. Our missionary held three meetings usually on the Sabbath, and one more in the course of the week in different parts of the town. He also visited many families, and preached as many fire-side sermons as his health would permit. A few extracts from his journal will give you some view of his fidelity and success.

"Sabbath Dec. 3. A greater number at meeting to-day than usual, and in the evening the house was crowded. The appearance is favorable. There is most evidently an hearing ear among this people; O that God would give them also an understanding and obedient heart." "Wednesday, 6. Made several visits and preached out of the village to about 40 persons. The attention at meeting is much greater and more solemn than when I came. I cannot but hope from present appearances, that God will soon bring some of this people to the knowledge of the truth, that they may be saved."

"Had a long conversation to-day with a young man, who has been for a few weeks unusually serious. I cannot but entertain the hope, God has begun in him a work, which will end in his salvation. I gave him such instruction as I thought his case demanded; he was much affected."

"Had an interesting conversation with two men and their wives. They all enquired with apparent earnestness, what shall we do to be saved? I endeavoured to answer the question, as I supposed Paul would." Under a subsequent date he mentions two of these persons had found peace in believing.

"In the morning set out with nine others in a boat to preach at the Neck, the snow being too deep to admit of riding horse-back. When about half way up, and within 100 rods of the shore, the foot of the fore-mast unstepped and stove a large hole through the bows of the boat, 8 or 10 inches under water, which rushed in rapidly. Those in the fore end of the boat cried out, 'She is filling, she is sinking.' and for a minute or two all on board expected to go down. But being supplied with buckets, and all coming aft, we were able, thro' the goodness of God, to run the boat ashore before she sunk. I then waded two miles thro' the snow, and preached from the words, 'Brethren the time is short'; and alluded to the providential escape we had just experienced. Preached in the evening; the audience unusually solemn."

"Preached in the evening from the words, 'It is high time to awake out of sleep.' The audience appeared to feel more than I have ever seen them before. I noticed the tear stealing silently down the cheek of several, who previously had exhibited but little anxiety respecting their future destiny."

At the close of his mission at Lubec, addressing the Board, he says, "Your missionary has in all instances received a kind reception, and every personal attention his situation required, or that his feelings would prompt him to desire. He was boarded in a religious family with 15 other persons, who, with the numerous strangers, who tarried for a night, usually attended family prayers. This circumstance greatly extended the sphere of my action, and I hope of my usefulness. My success has been as great as I could reasonably have expected, though far less than I could have wished. I have not had

the satisfaction to witness a powerful revival of religion, yet God has, I trust, in some individual instances, made his word efficacious. An unusual seriousness and attention have been very manifest among the people. Professors have been excited to more diligence, and prayerfulness, and all seem desirous to enjoy the stated ministrations of the gospel, and are willing to contribute as far as circumstances will permit to the support of the ministry."

But the manner in which the labors of our missionary were received at Lubec may be further learnt from a communication from a committee of the parish, in which they say, in behalf of the church & congregation. "We would express our sense of gratitude and obligation to the Massachusetts Missionary Society, to whose benevolence we feel indebted for the able faithful and indefatigable labors of their missionary, Mr. Jonathan Bigelow. We presume the Society is not wholly unacquainted with the moral condition of this part of Maine. Situated as we are at one extremity of our extensive country, separated from a foreign nation only by a geographical line, holding daily intercourse with strangers, and being ourselves emigrants from different towns and societies in New-England, we cannot but consider, as a most timely and happy providence to become united into a church and congregation, and to be enabled to erect a neat and commodious house for public worship. While we would devoutly ascribe the praise and glory to God, we would gratefully attribute our present happy union to your Society as the more remote, and to your missionary as the immediate cause. To him we feel more than an ordinary attachment. His labors of love we trust, have been blessed to the spiritual comfort and improvement of many. The hearts of this people are united in him as their future pastor and teacher. This we have expressed to him in a unanimous call from the church and society." This call the trustees have the satisfaction to state, has been accepted on the part of Mr. Bigelow, and the eleventh of July next in appointed as the day for the solemn ordination. As there is no congregational minister, pastor of a church in the whole county, and no regular preaching over a large extent of territory, and as the first minister in Passamaquoddy will be likely to give a tone to the morals and religion of a large & important tract of country, we view it as a matter of devout thankfulness to the Great Head of the church, that so important a post is likely to be well supplied."

In consequence of the state of things at Lubec, Mr. Bigelow fulfilled only two weeks of the other half of his mission. In this time, he rode about 80 miles, preached nine sermons, visited the sick and about 40 families. In one place he found several instances of awakening, and several of recent conversions. Wherever he preached the people expressed their gratitude for his services and a strong desire to be visited by missionaries. He spent one Sabbath in Machias, for which he was paid by the people, as he did not consider that a missionary ground: he also received one dollar as a donation to the Society. "The tracts and other books entrusted to my charge," says Mr. Bigelow, "were gratefully received, and in some instances, I have realson to hope, have produced a salutary effect. They have been distributed in Lubec, Robbinston, Calais, Dennysville, Machias, Orangetown, and Little River. Some of the Panoplists and Tracts were sent to the Island of Grand Menan. Some I have given to sailors and captains of vessels with whom I became acquainted." "My mission on the whole," he remarks, in conclusion, "has been pleasant to myself, and I trust not unprofitable to those among whom I have labored. Some have been awakened to attend to the salvation of their souls; some have been created anew in Christ Jesus, and some have been quickened and animated in their christian course. To Father, Son, and Holy Spirit, be all the glory."

Such brethren, is the account we have to give you of the labors of the last year. Our operations have been spread over an extensive field, considering the number of missionaries employed and their term of service. You may think if we had concentrated our efforts, and directed them to a few points, the visible effects would have been greater; and that by scattering our forces we have weakened our strength. But a knowledge of the circumstances in view of which the Board have acted will remove such impressions.

When we have cast our eyes over the missionary field, to select a spot on which to commence our operations, we have beheld so many towns equally destitute and needy, and have heard the Macedonian cry from so many quarters, that it has given us sorrow of heart to think any of them must implore assistance in vain. And it must not be forgotten there are many feeble churches in the wilderness gathered by the former missionaries of this Society. These have strong claims upon us; and they "feel they must not be denied altogether some one to break to them the bread of life." They are our children and must not be cast off. They expect a visit annually from some mission-

ary of this society, and this is necessary to preserve in them the breath of life. These facts have had an influence upon those pastors of churches, whom we usually employ as missionaries in their immediate vicinities; nor could any considerations of the necessity of vigorous effort in a particular place resist this influence. When they have cast their eyes around them to select the place of their visit, they have seen so many destitute churches and congregations stretching out their hands to supplicate their benevolent aid, they have felt it to be their duty to allot to each a very short period, that it might be in their power to visit, comfort, and strengthen a larger number of these churches. And what can a missionary be expected to accomplish, what account can he give of the fruit of his labors, who can spend but a single Sabbath in a town? Before he becomes acquainted with their state, and has given them the instruction and advice they need, he is called to another part of the field. Almost as soon as the people are cheered with the tidings, that a missionary has arrived among them, are they grieved by the report that he is gone. Nor can we see any way in which to prevent this, except by multiplying the number of missionaries. The field is too extensive to be cultivated by a few. Our case seems like that of a man, who sees around him a hundred of his fellow creatures in distress and actually perishing with hunger, and who has but a single loaf to distribute among them. Our operations are chiefly in a single state, and our means are inadequate to success. Our calls upon the Christian public for charitable aid, excite only a very limited interest. The public mind does not expand to the magnitude of our undertaking. And why is it, we are constrained to ask, that our domestic missions languish? Do our churches see no cause for missionary efforts in Maine? Let them look at three contiguous counties of that state, Somerset, Penobscot, and Washington: these contain a population of nearly 50,000 souls, and but 4 settled congregational ministers. The county of Oxford contains 27,000 inhabitants, and but 4 congregational ministers. There are a larger number of other denominations in these counties; but much the larger part of the population have no regular preaching whatever. Now we would ask, what must be the state of society in these counties 30 or 50 years from this time, if no efforts are made to send them the gospel, to form them into regular christian societies, and to put them in possession of the privileges of the christian ministry? If it be not the duty of our churches to send missionaries into such destitute regions, we would ask where is it their duty to send them? Is it said, to the heathen? But in how short a time will such places, if neglected, sink into all the ignorance and vice of the heathen world!

The Legacy of the late Mrs. Osborn of Royallston, amounting to about two thousand dollars, has been paid to the Board, and is now in a productive state. The income of this fund is to be devoted exclusively for the instruction of the Indians within the limits of the United States. This provision is very opportune: for Providence has opened a door for its immediate application. In the town of Perry near Eastport, Maine, there is a tribe of Indians consisting of about 350 souls, yet in a savage state. An attempt will be made to teach their children to read, their men how to cultivate the soil, and their women the arts of domestic life. It is matter of peculiar gratitude to God, that we may again direct our attention to the aborigines of our country. Their moral and religious improvement was one object in the formation of this Society.

The Massachusetts Missionary Society was established upon a broad foundation, and was designed to be a great and growing institution. Its funds have been applied to promote three distinct objects; to support and strengthen feeble and destitute churches, to gather churches and congregations in the infant settlements, and to impart to the Indians within our own limits, instruction in the principles and duties of christianity. These objects are certainly among the first, which ought to engage the attention, and rouse the exertions of christian benevolence. Devoutly let us thank the Father of mercies that a spirit of beneficence has been so extensively excited in the bosoms of Christians, that so many benevolent societies have been formed and are now in active operation through the land. The object of them all is one—the emancipation of the world from the dominion of sin.

The Officers of the Massachusetts Missionary Society for the current year are, Rev. Samuel Worcester, D. D. President. Rev. Samuel Walker, Secretary.

Jeremiah Evarts, Esq. Treasurer.

Rev. Elijah Parish, D. D. Isaac Warren, Esq. Henry Gray, Esq. Rev. Otis Thompson, Rev. Samuel Walker, Rev. Browne Emerson, Rev. Warren Fay, Rev. Richard S. Storrs, Rev. Justin Edwards, Trustees.

The Rev. Sereno E. Dwight is the first, and the Rev. John Codman the second preacher for the next anniversary.

SAMUEL WALKER,
WARREN FAY,
RICHARD S. STORRS.
Committee.

PALESTINE MISSION.

From the Savannah Georgian. To the President and Directors of the Savannah Missionary Society.

Smyrna, February 10.

GENTLEMEN.—On the 21st of last November, I had the pleasure of receiving a communication from your Secretary, which I read with much interest, and which I answered next day after receiving it. There is a vessel from New-York now here, by which I expect an opportunity to send

this. The most of my time continues to be occupied in the study of languages; though I have some opportunities, almost daily, to distribute tracts, and to address individuals on the subject of religion. These efforts are principally among the Greeks, who are very numerous in Smyrna. Not long after I wrote last, Mr. Parsons set sail for Jerusalem, in a vessel which carried Pilgrims. Since his departure, I have undertaken to visit all the Greek schools I can hear of in town, in order to converse with the children, and supply the teacher and such as can read, among the pupils, with Tracts. I have visited 29 schools, in which I have found about 1100 boys and 60 girls: and have distributed among them about 800 Tracts. Now and then I meet a Greek priest, who is afraid that I shall distribute books which contain something contrary to their peculiar sentiments; but when I show them the books I circulate, are either the Holy Scripture itself, or such tracts as have been approved by the Patriarch of Constantinople, they are not able to make any further objections.

In truth I cannot say that, in prosecuting this work, I meet with any obstacles at all.—From both masters and scholars I receive, in general, many thanks. Considering the ignorance and bigotry which prevail among these people, it seems wiser and more prudent to circulate the Scriptures and such Tracts as treat of fundamental doctrines in Christianity which the Greeks themselves believe, or of duties which they consider obligatory, than to make a direct attack on those points in which we suppose they have departed from purity of doctrine and practice. The clear exhibition and extensive diffusion of acknowledged truths, are sometimes the surest methods of exposing and eradicating error. The missionaries of Christ, especially in such a country as this, must remember the gradual and prudent manner in which their Divine Master unfolded the principles of his gospel, and removed the Jewish prejudices of his disciples.

You may be ready to infer from the number of schools, that the Greeks have something like a competent system of education for their children; but you will recollect that very few females are found in the schools. Indeed all that belongs to female education, among the Greeks, with few exceptions, may be included under the fashionable phrase, "the art of pleasing." Multitudes, who dress and dance in the finest style, can neither read nor write. It is true, that very many Greek boys are found at school, and some of them acquire a tolerably good education. But the books generally used in school, are in ancient Greek, which the masters have often told me frankly, that neither they nor their pupils understand.

Besides there is, in most of the schools, an almost entire want of discipline. The masters appear neither competent to their task, nor zealous engaged in it. I am, however,

assured by competent judges, that the means of instruction among the Greeks have very much increased within a few years. Indeed, I perceived constant indications that things are now rapidly tending to a better state. It gives me great pleasure to visit these schools, and speak to the children. Who knows but that there may be among them some Polycarp or Chrysostome? Should sound learning and pure Christianity revive among the Greeks, the advantages to the literary and religious world, must be many and great.—Literature evidently reviving; and this circumstance renders the circulation of the scriptures, and the revival of pure religion highly important. Where the human mind has been long enslaved by bigotry & held in ignorance, it too often happens that when these chains are broken, infidelity & scepticism succeed. Young men, on being educated, become disgusted with a system of useless rites and foolish ceremonies, of fasts and feasts, of prayers to the virgin Mary, and of fabulous histories of miracles and saints, and supposing these to be essential parts of Christianity, they reject the whole, and become infidels. Hence it becomes important, as knowledge increases, to disseminate correct views of Christianity, so that the enlightened mind may be able to reject what is false and fabulous, and to retain what is true and substantial.

I beg leave now to assure you, gentlemen, that I am not insensible to the heavy afflictions to which a righteous Providence has seen fit to subject you and the city in which you reside.—Happy will it be, if the loss of temporal possessions excite to earnest desires and pious efforts for eternal riches. Happy will it be, if the loss of some religious privileges lead to a wiser improvement of such as are still enjoyed. That an increase of active and conscientious zeal for religion may be the effect of the Divine dispensations toward the people of Savannah, is my earnest prayer; and while you and the members of the Society are contributing of your substance to send the gospel to others, may you and your families experience its purifying influences, and enjoy its most precious consolations. When the work, in which we are now in different ways co-operating, shall be finished, may we meet to enjoy our Maker's immediate favor forever. Yours, &c.

PLINY FISK.

Extract of a letter to a gentleman in the village of Middlebury, Vermont, from the Rev. Leri Parsons, Missionary at Jerusalem, dated at sea, near Patmos, Dec. 18, 1820.

VERY DEAR SIR,

Your truly acceptable letter of May 9th, was received Nov. 21st, for which favour, please to accept my sincere thanks. I had then just returned from a short tour in Asia Minor, and in consequence of leaving Smyrna rather unexpectedly for Syria, I have been obliged to delay an answer till this late period. "By the Sally Ann," which left Smyrna the 1st of October for Boston, I forwarded a letter in reply to yours of Nov. 1819, together with a small box of minerals collected from the island Scio. I regret that it

has not been in my power to obtain more valuable specimens. No attention is given to this science in Asia Minor, as far as I have obtained information. I made your request for an exchange of boxes of minerals, known to Professor Bambas; to which he replied, "unfortunately we have not a collection of minerals in our treasury." During our tour in Asia Minor I collected a few specimens from Pergamos, Thiatira, Sardis and Philadelphia, which are valuable on account of the places they may keep in remembrance. These will be forwarded by the first convenient opportunity, and directed as before, to the care of S. T. Armstrong, of Boston.

With regard to this science, there are some embarrassments peculiar to this country. The Turks watch with a suspicious eye, every motion of foreigners which has the appearance of searching for treasures. A circumstance occurred on board the vessel last week, which may illustrate this remark. On the account of contrary winds, we were obliged to remain three or four days in harbour. My interpreter found it necessary to bring from the shore a large flat stone for the purpose of securing the fire in the cabin. The Turks (there were three with us in the ship,) observed it, and turning to the Greeks, said, "There, see those Franks, they have brought a large stone in the cabin." We advise you to go and examine it and then go and get one exactly like it. You may be sure that it is valuable." At another time they observed me looking through a spy-glass, towards some village, and they instantly enquired with the greatest interest, "does he intend to write a history of these places?"

This trait of character in the Turks is frequently mentioned by travellers, and I believe that it is against the laws of the Empire for foreigners to dig in the earth. And perhaps in no part of the world will there be need of more caution than in Syria.—But if any specimens can be obtained without exciting suspicion, it will give me much pleasure to forward them for your collection.

This day has been peculiarly interesting. The sky is serene and the wind favorable. We passed in the morning, near to the shores of the ancient Miletus, where St. Paul preached his farewell sermon to the elders of the church at Ephesus, and where they fell upon his neck, "Sorrowing most for all the words which he spoke, that they should see his face no more." At four o'clock in the afternoon we passed the Isle of Patmos, where the beloved disciple, John, was in banishment for the testimony of Jesus. We saw distinctly the church erected upon the very spot where, it is said, were written the epistles to the seven Churches. I read to the pilgrims the 20th Chapter of Acts, and the account of St. Paul's last visit to Miletus. The history of St. Paul's conversion was also read, as recorded in Acts, 9th chapter. I observed one aged man weeping while he listened to the affecting story.

BRITISH BIBLE SOCIETY.

We have extracted the following interesting letters from No. 41 of "Monthly Extracts from the Correspondence of the British and Foreign Bible Society," printed in London.

FROM THE REV. DR. PINKERTON.

St. Petersburg, Oct. 21, 1820.

The Committee at Kazan, having found that the Tartar Testament, printed in the Missionary press at Astrachan, is not properly understood by the Kazan Tartars, it being in the Nogai dialect of the Tartars, have applied to the Petersburgh committee for permission to prepare a version of the Testament in the Kazan dialect of the Tartar. This request was willingly granted, and the work will commence without delay.

The Odessa committee still continue to labour with every encouraging success in the Biblical field.

Most of the resolutions which were made in their committee during my last visit to that place, have been carried into effect, among which, the formation of a Bible association at Taraspoli has also lately been realized. The Irkutsk Society has ordered one thousand copies of the Mongol Gospels, and anticipates a favorable reception for them.

A Bible Association, in connexion with the Irkutsk Auxiliary, has been formed in Jakutsk, which is situated on the banks of the Lera, under the 62d degree of north latitude, with about 5000 inhabitants.—No less than 649 rubles and 50 kopecks were subscribed at the establishment of this society, by the inhabitants of those northern regions. It has also been very pleasing to hear that every family in the seaport town of Okotsk, situated on the sea of Okotsk, at the very extremity of Siberia, had been furnished with a copy of the Scriptures, through the generosity of an English captain named Gordon, who, on his stay at that place, which contains about 150 families, purchased Bibles from Irkutsk, and supplied them all!

The Mongols and Burians, in the neighborhood of Kiach'a, though heathens, continue to manifest a desire to possess the sacred writings in their own tongue. Many of them have liberally contributed pecuniary aid to the Biacha Society; and others, who were not possessed of money, have brought in their offerings in tea, to advance the cause.

For these, and other pleasing accounts of the success of the Bible Society in the different parts of Siberia, our committee are deeply indebted to the unweary exertions of the governor-general Spansky, who seems to be a true friend to the Bible, and is the author of a late highly esteemed version of Thomas a Kempis' *Imitation of Jesus Christ*, in Russian.

FROM REV. DR. HENDERSON.

St. Petersburg, Oct. 18, 1820.

It is a pleasing fact, that when an inquiry was instituted at Okotsk by the governor, respecting the want of the Holy Scriptures, copies were found in quarters where they were least expected, which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose track from Okotsk the whole way through Siberia to Astrachan, and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief, as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of Divine truth in the Persian empire.

A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a native, when he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was.

At last they informed him that it was the New Testament; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love, and that here and there may be a Nicodeus inquiring, under the shade of concealment, *How can these things be?* On the subject of coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doth?* Let such an investigation once take place in regard to the doctrines and life of our blessed Lord, and we know what will be the result.

LONDON MISSIONARY SOCIETY.

The Annual Meeting of the London Missionary Society on the 10th ult. was enlivened by the presence of Ratafa, a Prince of Madagascar, brother of the King of that island, whose wish to obtain missionaries and artisans from England is expressed in the following letter:

(TRANSLATION.)

"Radama, King of Madagascar, to the Missionary Society, commonly called the London Missionary Society.

"Gentlemen—When the treaty was concluded between me and the Governor, Farquhar, which has for its object the cessation of the exportation of slaves from the island of Madagascar, the missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananarive, the capital of my kingdom, with the intention of paying me a visit, to solicit from me leave to settle, with other missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesced with much pleasure in his request.

"Mr. Jones, your missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations; and this not by force, contrary to the light of their understandings; therefore, gentlemen, I request you to send me, if convenient, as many missionaries as you may deem proper, together with their families, if they desire it, provided you send skillful artisans to make away all human systems, and derive one directly from the Bible—and if it be a virtue to maintain steadfastly a faith thus derived, is it position to all the philosophical opinions of the various parties in the church, we have no heretics. In saying that Dr. L. ought to rank among the most eminent theologians of any country, loved not controversy. His mind was formed by diligent prosecution of those various duties which Providence had marked out for him. The activity and energy of his mind would have rendered him an able disputant, and secured to him a large share of honor from such a party as might have chosen to support or lead; but his heart was not rightly tempered for such an employment of his intellectual powers; and while he held fast the form of sound words which he had received, it was with so much sweet disposition, and so hearty a good will to those who differed from him, as to secure to him respect and affection of those most thoroughly opposed to each other in sentiment.

"The missionaries who are particularly needed at present are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, gardening, &c.

"I shall expect, gentlemen, from you a satisfactory answer by an early opportunity.

"Accept, gentlemen, the assurance of my esteem and affection. (Signed) RADAMA, King."

Additional interest was given to this meeting by the company of the Rev. John Campbell, who arrived the day before from South Africa, which country he has visited a second time on behalf of this Society. Mr. Campbell has discovered several large towns, far north of Lattakoo—one of which, called Kurrechane, contains 16,000 inhabitants, who have manufactures of iron and pottery. The chiefs of these and other places are desirous of obtaining missionaries.

AFRICAN INSTITUTION.

London, March 29.—Yesterday a meeting was convened at Freemason's Tavern, of the friends and supporters of this institution. The Duke of Gloucester filled the chair; and we observed Lord Compton, Mr. W. Wilberforce, jun. and others to be present. The object of the meeting was to receive the annual report of the Directors of the institution.

The chair was taken at about 1 o'clock, by his Royal Highness; and Mr. Garrison, the secretary, proceeded to read the report, which was of very considerable length. It commenced by deeply lamenting, that notwithstanding the abolition of the African slave trade by almost every other power, yet that the inhuman traffic was carried on to an incredible extent under the French flag. It proceeded to detail some facts relative to the ill treatment received by some of the poor wretches, who were thus torn from the bosom of their families, and referred to a French medical pamphlet recently published in Paris, in which an account is given of the Rodur, a French vessel, employed in this traffic, having brought to Guadalupe a cargo of slaves, all of whom, together with the crew and captain of the ship, excepting one seaman, were attacked with the opthalmia, and became blind. The slaves were brought on deck for fresh air, only being allowed half a wine-glass full of water per day, and many of them threw themselves into the sea, locked in each other's arms. Some were hanged, and others punished severely, to prevent it, but had no effect; and the slaves were therefore kept below. The whole of the slaves and crew of another ship had gone blind from the disease; and the ship was left to the mercy of the winds, without any power to direct it. The Rodur saw its situation, but being themselves nearly in the same condition, were unable to afford relief. The ship has not since been heard of. Another French vessel, the Jeune Estelle, also a trader in human flesh, was boarded by an English brig, the Tartar, and after a long search, two female slaves were found stowed in a hoghead, in the last stage of suffocation. Before reaching the Jeune Estelle, the captain of the Tartar had seen a number of caskets floating in the sea, which he now imagined to be also filled with slaves; having gone too far to leeward, he was unable again to find the casks. The report then continued to observe upon the attempts which had been made by England & some other powers to put a stop to this inhuman trade, and concluded by alluding to the prosperous state of Sierra Leone at the present moment. In 1820, the population was 12,521, being an increase of 2,956 since 1818; and of these, 2,097, were educating in the schools.

The sermon whose title forms the introduction of these remarks, contains a full exposition of the views of this good man, on a subject entirely involving the claims of some among his professed admirers, to the Christian charity & fellowship of their brethren in office. We hope it will be extensively read, and produce even far better effect than to correct any erroneous impressions concerning the author—for though it is regarded, it is of far less consequence that general prevalence of scriptural sentiments than the character and work of our Lord and Saviour.

The sermon founded on I. Pet. ii. 1; *Ye shall be false teachers among you, who profess to bring in damnable heresies, even denying the Lord that bought them.*

After a few introductory observations on the nature of the gospel, and the tendency of heretics to proceed to the enquiry, "What are the errors in religion which may be called *false*?" This question he considers to be answered Peter and Jude:

There are two things, which they consider as damnable heresies: One is "denying the word which he brough us;" the other is, "turning away from God into licentiousness."

The first of these heresies he considers to be the great doctrine of redemption by Christ, and proceeds to say:

They who reject this, reject all that distinguishes it from a natural religion, or from a mere scheme of philosophy.

REVIVALS IN CONNECTICUT.

ther breach has been made among us. A beloved disciple, dear friend, a valuable laborer, has been called from his work to his reward. On Thursday morning, the 21st Sept., at half past eight o'clock, the spirit of our lamented brother Hampson, took its flight to heaven, and left us to weep and to mourn, not on account of him, but of ourselves. It has been a great shock to us all. It has been so in no small degree to me. My mind has not yet recovered its composure. It has much unshaken me. He lived beneath my roof, and so sweet was his conversation, such an excellent spirit was in him, so sound was his judgment, so zealous was he, so humble, so cheerful, so holy, so much did he breathe of the spirit of his Master, that did not the thought saur of unbelief and mistrust, I should say his like to supply his place, will not easily be found. My eyes gush out with tears, and my heart aches while I record the loss our mission and church and world at large have sustained. But I know it is sinful to be dejected and over grieved at what He does, who is guided in all his conduct by boundless wisdom and compassion.

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POET'S CORNER.

For the Boston Recorder.

DEATH OF THE CHRISTIAN.

The last sad pang of death is past,
Gently the Spirit wings its flight;
No gloomy fears the mind o'eraste,
But all is tranquil, pure delight.
Soft pillow'd on the Saviour's breast,
Decaying nature calmly dies;
While to the realms of endless rest,
The welcome soul transported flies.
"Farewell vain world, with all thy toys!"
Gladly those lips pronounce'd "adieu!"
Eternity the veil undrawes,
And shows thy pleasures false and few.
No more shall sorrow vex that soul:
No more shall sin and Satan strive,
To lure it from that peaceful fold,
Where the dear lamb of Jesus live.
Hail, holy angels! sent to bring
The spirit to its promis'd rest;
Raise your seraphic notes, and sing
The eternal glories of the blest.
And while your flying chariots roll
Swift tow'rs the realms of endless light,
With you, shall that enraptured soul,
In songs of ecstasy unite. RUTH.

MISCELLANY.

The Scriptures our only Sure Guide; a Sermon, preached June 14, 1820, at the Ordination of the Rev. Ira Ingraham, as pastor of a church in Orwell, Vt. By JOSHUA BATES, D.D. President of Middlebury College.

It is not in our power to notice every sermon that issues from the ever teeming presses of our country—for four reasons—first, we see but a small part of them—secondly, we do not relish all we see—thirdly, we have no room to devote to them—and fourthly, we have no skill in the art of flattering authors, nor any disposition to wound their feelings, by animadversions which they sometimes deserve.

Occasionally however, we may be permitted to give the outlines of a sermon, that will probably meet the eyes of but few of our readers in its original form, and which is yet deserving of an extensive circulation. Such an one we consider that, whose title stands at the head of this article. It is founded on Isa. 8, 20; *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.*

After an appropriate introduction, and a short but satisfactory exposition of the text, the preacher states the doctrine in the following proposition; “The Scriptures are our only sure guide to religious truth and duty.”

This proposition is discussed under two general heads; the first embracing the negative, the second, the positive part of the proposition. He first shows, that “all other guides in Religion except the Scriptures, are erroneous or deficient.”—These insufficient guides are, 1st natural conscience. 2d. human reason. 3d. inward and supernatural light. These several particulars are happily illustrated, and the author’s meaning is well guarded against misapprehension.

To establish the position, that the *Scriptures are a sure guide to religious truth*, it is proved, 1. that they constitute an authoritative record of doctrines and precepts taught by God himself; under this particular, we are furnished with a well digested summary of the various and overwhelming evidence of the inspiration of the Scriptures. To the objection raised from supposed interpolations & alterations, the author replies:

A recurrence to ancient manuscripts and ancient versions of them, as well as to the numerous quotations from them, made by early Christian writers, shows conclusively, that no such alterations have been made in the sacred text, as to affect the great system of revealed truth; and that these books remain substantially the same in the original language, as they came out of the hands of the apostles.—I know, much has recently been said of the various readings of ancient manuscripts; and, without a continual miracle, it could not have been possible to secure the numerous transcribers of the Scriptures from verbal errors.—Even, since the art of printing has been invented, we know that verbal errors have crept into many editions of the Bible. After all, these various readings of ancient manuscripts, though numerous, are less important, than might have been expected; and we may affirm with assurance, that those who are unable to examine for themselves and determine the question of amending the commonly received text, are in no danger of essential error from this cause, either in matters of faith or practice. You may substitute any of the various readings, collected by the learned and indefatigable Griesbach, without finding occasion to alter your opinion, concerning a single important doctrine or precept of the Gospel. The sense of some comparatively unimportant passages might be varied; and a few proof-passages of particular doctrines might be taken away; but the remaining proofs would be ample sufficient, to satisfy every humble and candid mind. The experiment has been made, and I am able to bear testimony to the result.

It is proved, 2d. that the doctrines and precepts contained in the Scriptures are adequate to the exigencies of mankind, or in other words, afford us all desirable and practicable instruction on the subject of religion.

It is proved, 3d. that the manner in which the instructions of the Scriptures are communicated, is adapted to the common and universal powers, and capacities of the human mind. It is sometimes objected to this position, that *real Christians* disagree in their religious opinions. In removing this objection, Dr. Bates observes:

This diversity, upon examination, will be found only in appearance. Different names and different forms of worship have too long separated those, who substantially agree in the great doctrines and duties of religion. Hence their unity of sentiment has been concealed from the world, and often from themselves. But recent occurrences in the church have brought together those, who love the cause of the Redeemer; and proved, that they are not only of one heart, but of one mind. We might ask, indeed, could the result have been different? Where the Christian character exists, must not the faith—the principles, on which that character is built, exist likewise? Can men agree in pious feeling and benevolent exertion; and yet disagree concerning those very truths, which excite this feeling and produce this exertion? No, the truth is, that *pious men of different denominations do not essentially differ in religious sentiment*. Their views of the doctrines of the gospel are substantially the same; and, when these views are expressed with freedom and confidence, the agreement is readily discovered. No, the difference of religious sentiment is between men of different characters; and this difference is often as great, and as strongly marked among those, who are rank-

ed under the same denomination, as among those, who are distinguished by the various ecclesiastical names of Presbyterian, Congregationalist, Baptist, Episcopalian, &c. No, those who go to the Bible, with humble and believing hearts, find the same doctrines taught, and the same duties inculcated; and, I may add, they are in no danger of fatal error. No, it is the proud quibbler, the vain disputant, the thoughtless sinner, and the self-styled philosopher, who leans to his own understanding, and instead of submitting implicitly to the authority of Revelation and the decisions of the Scriptures, presumptuously undertakes to try the ways of God at the bar of human reason, and limit the divine operations according to the contracted views and selfish desires of fallen man;—these—these are the men, who find the Scriptures unintelligible—these are the men, to whom the Scriptures are a blind guide—these are the men, who under different denominations, and assuming various names, wrest the word of God to their own destruction; and, being blinded by a deceived heart, and given over to believe a lie, go down to the grave trusting to a refuge of lies.

The province of reason, in relation to matters of religion is well defined, under the first inference drawn from the subject.

The office, and the whole office, of human reason in matters of revelation, is *first* to examine the evidence of its divine origin, and *secondly* to learn what it teaches. To suffer reason to proceed a step beyond this point, is to destroy the very use, and counteract the very design of revelation. It is the grossest absurdity. It is more; it is impious presumption; it is to deify reason; it is to substitute human judgment for divine wisdom—Give me a Bible; convince me, that this Bible is the word of God; let me find a doctrine clearly and plainly taught in that word; and I ask no more. I embrace it, and I embrace it without hesitation; I love it, and I love it with all my heart. Whether it be, what reason could have discovered, or whether it be altogether beyond the researches of human intellect—whether the wisdom and benevolence of it can be fully comprehended by a finite understanding, or whether it involve a mystery, into which nothing but an Omnipotent eye can look, is of no importance in the decision. It is enough for every humble and submissive mind, that it is a doctrine of revelation, and that this revelation is from God—that it is taught in the Scriptures, and that these Scriptures were given by divine inspiration—that it was spoken by holy men, as they were moved by the Holy Ghost.—Indeed, without this teachable disposition—without this unreserved submission to the authority of revelation, of what use are the Scriptures? What can avail us, that we have the Bible in our hands, if, after all, we refuse to submit to its decisions—if, after all, it must be made to bend to our reason, blinded as this reason naturally is by the depravity of the heart! If imperfect and short-sighted man—if every man, for himself, must try the ways of God by his ways and the thoughts of God by his thoughts—if the doctrines of the gospel must be brought to the tribunal of human reason, the Bible may as well be neglected, as read; it will become an unprofitable book; it will cease to instruct; it will prove a blind guide.

This sermon as a whole, has afforded us no ordinary pleasure. It cannot be regarded as the greatest effort of which the Author’s mind is capable, nor which it has actually made; but the same simplicity of diction and masculine force of thought which we have always admired in him, are preserved here in all their beauty and effect. A little carelessness in modes of expression, cannot offend us, so long as it betrays only a heart full of love to the truth, and a mind supremely intent on making that truth plain to the understanding, and awakening to the conscience of every hearer. But we are not sure that a little more attention to the dress of sentiments flowing so pure from the heart of our author, might not be pardoned in the President of one of our most flourishing Colleges.

A GOOD DESIGN.

Mr. WILLES—I shall esteem it a favor if you can find a place in the Recorder for the following admirable hints. My correspondent in a distant state who desired me to hand it to you, observes, “it was written by a pious sensible man, who is himself much interested in the Mission cause, and whose heart bled when he heard that, when a last Mission family (to the Osage Indians) was composed, some sixty persons were disappointed in not being able to join the Missionary service. His plan is new and striking, and may be the first step to some very important arrangements in regard to the great and glorious cause of Missions. It admits of improvements, and is perhaps a little exceptionable in some of its features, especially here that it at first sight seems to be opening a door for the entrance of a money-making and worldly spirit into the church, under a sanctified form and a holy name. But this is rather a temptation connected with the plan than a spirit necessary to it—for our moxie may be obtained for, and directed to the glory of God, just as well as learning or anything else, and what is needed now for the advancement of our glorious Redeemer’s cause?

Do all to the glory of God.

The cause of Missions at the present day seems to have claimed the attention of the people of God in a very remarkable manner. Many are ready at any call, to leave father and mother, houses and lands to follow Jesus in doing good even to the end of the earth. And such is the prevalence of this good spirit, that there are many now in the market place asking for labour, but find none to hire them. And this is not because their help is not needed; nor is it because the stewards of God’s vineyard are not disposed to employ laborers; but the field of labour is at a great distance, and they would not send them away empty lest they perish by the way, and there is not money enough in the treasury of the Lord to supply them with provisions for the journey. And this is not because there is not money enough in the world, neither is it because there is not enough and to spare among the people of God, but because so great a number of the children of God are but babes, and therefore spend their money for toys instead of lending it to the Lord. But those who are desirous to devote themselves with all they have and all they can do, to the service of God, no doubt feel a degree of painful disappointment, when they find no door open for their entrance into the work. To such I make the following suggestion:

Let as many as are thus minded form themselves into a Society; the object of which shall be by all lawful exertions to bring money into the treasury of the Lord. It may consist of persons of various occupations, farmers, merchants, mechanics, &c. who will resolve to deny themselves all the pride of life as really as the foreign Missionary, and make it their chief object to give all to the Lord; all the proceeds of their labour except what would be necessary to their own comfortable support. They will build no costly dwellings, lay up no wealth for posterity, buy no costly furniture, and in short they will be carefully temperate in all things. Now among the members of this society, suppose one is a merchant—let him inform the pious public of the object he has in view, and also that he will furnish them at the customary price with such articles as they may daily need. Where is the people who would not patronize such a merchant? Another member is a mechanic—let

him pursue the same plan, as among those, who are distinguished by the various ecclesiastical names of Presbyterian, Congregationalist, Baptist, Episcopalian, &c. No, those who go to the Bible, with humble and believing hearts, find the same doctrines taught, and the same duties inculcated; and, I may add, they are in no danger of fatal error. No, it is the proud quibbler, the vain disputant, the thoughtless sinner, and the self-styled philosopher, who leans to his own understanding, and instead of submitting implicitly to the authority of Revelation and the decisions of the Scriptures, presumptuously undertakes to try the ways of God at the bar of human reason, and limit the divine operations according to the contracted views and selfish desires of fallen man;—these—these are the men, who find the Scriptures unintelligible—these are the men, to whom the Scriptures are a blind guide—these are the men, who under different denominations, and assuming various names, wrest the word of God to their own destruction; and, being blinded by a deceived heart, and given over to believe a lie, go down to the grave trusting to a refuge of lies.

PEACE SOCIETY IN FRANCE.

We are informed that several persons possessing considerable zeal and influence, as well Catholics as Protestants, have formed themselves into a Provisional Committee, to consider the most expedient means of establishing a Society in France, for the promotion of Peace on Christian principles. Among the former, we see the names of the Baron de Gerando, the Baron de Staél, the Compte de la Borda; and among the latter, Marion, President of the French Protestant Church; Wurtz, an eminent bookseller, and a man of talents; Stapfer, ancient Professor of Philosophy; Willm, &c. &c.

From the present state of affairs in France, a Society so directly opposed to the warlike spirit of the country, cannot perhaps immediately be established; but it is proposed to institute a Society, which shall embrace other objects connected with this, under the title of “La Société de amis la morale Chrétienne et de la Paix”; and to publish a monthly Journal, embracing the various objects of the Bible and Mission Societies, the Prison Improvement Societies, &c. &c. avoiding all political discussions and dogmas which divide the professors of Christianity.

[London Herald of Peace, for Dec. 1820]

LATE OMISSIONS.

Frankness.—In the Connecticut Legislature, on the nomination of a gentleman as Judge of Probate, one of his political associates opposed the appointment and said “He made a tool of me three years since, and got me to elector to keep in office a federal gentleman, who was the former judge, and the next year he got the office himself; and now I wish to pay him in the same coin.” Perhaps many long speeches about public good, might, if the orator would be as honest, be made as short as this.

Ergot.—The Goshen (N. Y.) Patriot says, Dr. Arnell has been investigating the causes of the disease which has proved so destructive among the cattle there, and that he supposes it to arise from the ergot or blasted seed of the spear grass. He will make communication on the subject to the Agricultural Society.

Sermons of Dr. Kollock.—Proposals are issued by S. & J. C. Shenck, of Savannah, for publishing by subscription, in four octavo volumes, “Sermons on various subjects,” by the late Henry Kollock, D. D. to be accompanied by a miniature portrait of the author, and a sketch of his life. Each volume to contain 500 pages, at \$3 in sheep.

From the Christian Herald.
THE JEW.

Travelling lately through the western part of Virginia, I was much interested in hearing a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; “Sir, am I correct, am I not addressing one of the children of Abraham?” “You are.” “But how is it that I meet a Jew in a Christian assembly?” The substance of his narrative was as follows.

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doting father, whose head had now become sprinkled with gray, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death cold hand. “My father, do you love me?” “My child you know I love you—that you are dear to me than the whole world beside!” “But, father, do you love me?” “Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?” “But, my dearest father, do you love me?” the father could not answer; the child added, “I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one request. O, my father, is the dying request of your daughter—will you grant it?” “My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted. I will grant it!” “My dear father, I beg you never again to speak against JESUS of Nazareth!” The father was dumb with astonishment.—“I know,” coqueted the dying girl, “I know all about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may bestow on him the love that was formerly mine!”

The exertion here overcame the weakness of her feeble body. She stopped; and the father’s heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to that Savior, whom she loved and honored, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the week and humble followers of the Lamb!

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